

Resurrection

Bro. Lee Vayle – April 15, 1990

Shall we pray. Heavenly Father, we're really grateful to be here standing in Your Presence, knowing that You know all about us; we do not know all about You, and we may never, but we know we have sufficient knowledge of You to know in Whom we have believed and are persuaded this morning, that what we've committed unto You, You'll keep against that very day, our soul's keeping is in Your power, and we know You cannot fail, because You lose none. We're grateful for that Lord, but also You made a promise in Your Word to us that all Your children should be taught of God, and we recognize how that is done by Your prophets who bring the Word and Your prophets who interpret the Word. And we're grateful for that too, because we believe we have in this last hour a vindicated revelation of the Word. And our prayer is this morning that You help us with that vindicated revelation Lord, that we know exactly – not only in Whom we have believed, though that is the great and main thing – but exactly what it is we believe concerning those things which You have said that concern us, that You've given unto us, what our destiny, what our future is. We ask You to help us this morning; we'll give You the glory in Jesus' Name. Amen. You may be seated.

1. Now this morning we're going to talk actually about the Resurrection and as we do we recall of course that the Appearing precedes the Resurrection, and it is said concerning the Descent, the Lord descending from heaven with a Shout, that that would be according to 2 Th 1:7 or so, that Paul said, "Rest with us." In other words there is a time of relaxation, which Bro. Branham said was under the Seventh Seal.

So I trust that we'll begin to relax with the Word, and just relax in our hearts and minds this morning before we study, so that we haven't brought anything in with our hearts that will stop us from knowing the truth and believing it and becoming a part of it. So we just want to relax this morning as we talk about the subject of the Resurrection.

2. Now we're going to read about four different portions of Scripture, and beginning in Job 19:25-27, which Bro. Branham quoted many, many times:

- (25) For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth:
- (26) And though after my skin worms destroy this body, yet in my flesh shall I see God:
- (27) Whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me.

And also over in Mt [27:]51-53.

- (51) And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent;
- (52) And the graves were opened; and many bodies of the saints which slept arose,
- (53) And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

3. And then in Jn 11:39-44, it says,

- (39) (And) Jesus said, Take ye away the stone. Martha, the sister of him that was dead, (that's Lazarus was dead, said unto Jesus), Lord, by this time he stinketh: for he hath been dead four days.
- (40) Jesus (said) unto her, Said I not unto thee, that, if thou wouldest believe, thou should see the glory of God?
- (41) Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes, and said, Father, I thank thee that thou hast heard me.
- (42) And I knew that thou hearest me always: but because of the people which stand by (me) I said it, that they may believe that thou hast sent me.
- (43) And when he (had) thus spoken, he cried with a loud voice, Lazarus, come forth.
- (44) And he that was dead came forth, bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus (said) unto them, Loose him, and let him go.

4. Then in 1 Corinthians 15, we find verses 19-20.

- (19) If in this life only we have hope in Christ, we are of all men most miserable.
- (20) But now is Christ risen from the dead, and become the firstfruits of (those of) them that slept.

Now the reason I've used these four portions of Scripture, is to set forth the simplicity of the resurrection as to actually or what it actually is. Now I'm going to read quite a bit, because I've got a lot of Scripture, so I just kind of duck my head here and read, and you follow along, and if I think I have to talk about what I've read, and I'm into, I'll do that. Because I want to cut the service, at least this side of two hours and a half. In other words, roughly one hour.

5. All right, now it means for you yourself – what does the resurrection mean? It means for you yourself to come back to this earth in your own human particular body, personalized after your original special soul, and take up where you left off when you died, and your body decayed. Now

that sort of takes the glamour out of it, but that's the truth. And if you're looking for something different, I have news for you, you are looking for what God did not provide for you. Then you're like Paul the apostle, who said, "If we say that God raised Jesus, and God did not raise him, we lie."

And so therefore many people have erroneous ideas of the resurrection. It simply means for you yourself to come back to this earth in your own human particular body personalized after the original pattern and chromosomes and genes within your soul, and you're going to come back and take up your body that once decayed, the body you left.

6. Now naturally you left your body. That's what it is; we're talking about you. As Bro. Branham said, "*Who am I? My eyes, my feet, my ears, my hand, who am I?*" You left your body, that's your soul did, because that's the intrinsic principle. Now you come back to it and take it up, by moving into it, and move about with it, and go about the business you were originally predestinated to be, by what lay within your soul from the genes of God.

Now there again, see? Well if I've got the genes of God, hey this resurrection must be something vastly different and superior, lying in many mysteries, and great unfolding vistas and visions down the future. The answer is simply: no. No. It's simply we left our bodies, we come back to them, we pick them up, and go about the business to which we were originally predestinated by the very life, the genes and chromosomes that lay in that life from God, because we were in Him passed on down through Adam.

Now once you, as an attribute of God, a germ seed life of God, a soul, you built a house according to the genes of your soul. You built a house, you built a destiny, according to what lay in God for you as a member of Him, and on the other side, those from the other side – which are called the tares, serpent seed, they're not nice but it's the Word of God, so you're going to have to face up to it – they also by what life they came from, build their own predestination in their bodies.

7. Now if you want to see that, you can look in the Book of Romans 9, and I'm not going to read the whole chapter, we'd be here too long, it simply tells you that God is a God of foreknowledge, election, and predestination. And He uses the case of twins, Esau and Jacob, who came from father Isaac, and mother Rebekah. Isaac being the son predestinated through Abraham and Sarah. And it says,

- (13) As (it's) written, Jacob have I loved, but Esau have I hated.
- (14) What shall we say then? Is there unrighteousness with God? God forbid.
- (15) For he (said) to Moses, I will have mercy on whom I will have mercy, and I will compassion(ate him) whom I will compassion(ate).
- (16) So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Now he speaks of Pharaoh. Now he said,

(17) For the scripture saith unto Pharaoh,

Now listen,

(17) For the scripture saith unto Pharaoh,

8. Where does the Scripture come from? It comes from God through a vindicated prophet, so therefore this is 'THUS SAITH THE LORD'. Now if this turns your stomach, your spiritual sensibilities, I'm sorry for you, but you just have to sit and take it. Now I'm not preaching tough, I want you to relax; I just want you to know what the Word says.

Now here's what it says,

(17) Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth.

And that's happened through all the earth, there's no place where it's not declared. There is no place where the Roman Empire isn't, that is to say the holy Roman, the papal system, there is no place where the Jews aren't. Everybody knows 'history?'. Not one place. They can deny it, laugh at it, criticize it, but the Word of God came through. That's right. All right?

(18) Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.

(19) Thou wilt then (say) unto me, Why doth he yet find fault? (How can He judge, how can He then condemn?) For who hath resisted his will?

(20) Nay but, O man, who are (you to reply) against God? Shall the thing formed say to him that formed it, Why (have you) made me thus?

(21) Hath not the potter power over the clay, of the same lump to make one vessel unto honour, (one to) dishonour?

(22) What if God, willing to shew his wrath, and to make his power known, endured with much longsuffering the vessels of wrath fitted to destruction:

(23) ...that he might make known the riches of his glory on the vessels of mercy, (whom) he had afore prepared unto glory,

Now you'll notice in here, and I don't know the Greek, but I read enough of those scholars who do, it is positively stated that those who are not in the election, that those like Pharaoh, they've prepared themselves for this, but in the election God prepared them only.

9. Now also we go over here to Hebrews 11, and we notice beginning at the 8th verse:

- (8) By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went.
- (9) By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise:
- (10) For he looked for a city which hath foundations, whose builder and maker is God.

10. Now with that we look at Ephesians. And Eph 1:3,

- (3) Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ:
- (4) According as he hath chosen us in him before the foundation of the world, (before there was a speck of dust that we came out of,) that we should be holy and without blame before him in love:
- (5) Having predestinated us...

Now one place he talks of Moses, one place he talks of Pharaoh, it all has the predestinating power of God behind it. And He does what He wants to do, and He will do it. Now that sounds like a terrible fatalistic proposition, but I'm not here to worry about what you and I think. I'm worried, concerned only with what God's Word has said.

- (4) ...in love:
- (5) Having predestinated us unto the (placing) of children by Jesus Christ to himself, (that's redemption,) according to the good pleasure of his will,
- (6) To the praise of the glory of his grace, wherein he hath made us accepted in the beloved.
- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;
- (8) Wherein he hath abounded toward us in all wisdom and prudence;
- (9) Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: (He did this all by Himself.)
- (10) That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him:

- (11) In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:
- (12) That we should be to the praise of his glory, who first trusted in Christ.
- (13) In whom also (ye) trusted, after ye heard the word of truth, the gospel of your salvation: in whom also after ye believed, ye were sealed with that holy Spirit of promise,
- (14) Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

11. Now what you're looking at here is that God predestinated a family, a whole family on earth who would positively be with Him, always in His Presence, just as He started out in the Garden of Eden. But we know that death set in, in Eden, and so the house grew cold as mankind begin to move out one after another. But the Bible tells us we are to come back to this very same house, the very same substance, but this time it is not a building that our soul builds for itself. No it's not. Because in the beginning as God purposed, that that life that came through Adam, that little tiny speck of life, particularly from the male attaching itself to the female egg, bringing forth the life that lay within that, our soul life did that. And the very bodies we have, because of corruption have deformities, many are malformed, malfunctioning and all, but this body, the soul does not take that material and build that house, this is a house that God Himself builds. This is not our building. This is strictly a building of God, and it will be waiting for us in the sense it's already ready come out of the graves, and we will move into it, and we will move about our business as previously. It is a body fashioned by God, fully by the Holy Spirit.

As Bro. Branham said, *"God will create again, not by sex, but a creation; He'll take the"* – what he said was the calcium, the potash, and the cosmic light, all those things, He put them all together, and he said, *"God will bring forth those bodies."* Which they will absolutely be brought forth by God.

12. Now in the Scripture I read you will notice that Job knew by revelation, being a prophet, that this is exactly what was going to happen. He said, "I am going to come back, I am going to stand upon this earth, I am going to stand in this flesh, these eyes that are looking out are positively going to see the same as they're seeing now, I'm going to stand here with God, and I myself am going to be doing it." Now that's exactly what he said.

I read about Lazarus. You show me where Lazarus did anything from different from what he used to do, except he might have lived, and no doubt lived a better Christian. But if he was a carpenter, he came back as a carpenter. If he was a fisherman, he came back as a fisherman. If he was a painter, he came back as a painter. Now don't take that too seriously, because that was in that day, and he didn't have a resurrected body, like you and I will have. But his body was resurrected. And he went back doing exactly what he used to do.

13. Now let's just take a look and see how Jesus was. And we find Jesus in the Book of Lk 24:36-43.

- (36) And as they thus spake, Jesus himself stood in the midst of them, and (said), Peace be unto you.
- (37) (And) they were terrified and affrighted, and supposed they had seen a spirit.
- (38) And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts?
- (39) Behold my hands and my feet, that it is I myself:

Now notice he did not separate the spiritual from the physical. And neither can you and I. And this is the tragedy that many people do not understand, and even people in this Message, as we call it, which is vindicated, say there is really no resurrection or the resurrection is over. I don't know where they get it from, but I've been accused of saying the resurrection is over. Let me tell you this morning, that would be a lie from the pit of hell. The resurrection is not over. It is barely setting in on the grounds of the Shout which precedes it.

14. So all right, he said,

- (39) ...handle me, and see; for a spirit hath not flesh and bone, as ye see me have.

Now what did he have? He had flesh and bone. Didn't say blood. But he had flesh and bone. And he said, "Handle me, and see, it is I myself." See? He said, "Behold me, handle me."

- (40) And when he had thus spoken, he shewed them his hands and his feet.
- (41) And while they yet believed not for joy, and wondered, he said unto them, Have ye here any (food)?

Well they said, "We've got a piece of broiled fish and a honeycomb."

He said, "Give it to me." And he ate it. Ate fish? In a resurrected body?

Now I know we've got ideas beyond that. Where do we get our ideas from? Well, say, "I don't think that there's such a thing as maybe in the Millennium we're going to eat fish." Maybe we will. We're certainly capable of it. I don't see anything wrong with it, if God wants it.

15. People get so messed up in their thinking; they become vegetarians, because a colon of an animal is very short, and he can eat and digest it – poof – gone, just like that. But we've got these long colons, so therefore we're not supposed to eat meat, supposed to eat vegetables. That's a lie! That's an absolute lie.

So don't get carried away with vegetarianism. Some people cannot be vegetarians, it's been proven. My brother-in-law tried, and all his hair began falling out. And I happily ate meat, and I've kept mine for seventy-five... [Congregation laughs] ... so he had to get back eating meat. And the vegetarian hogwash artist said, "Well Floyd, what you do, you put buttermilk compresses on your head." So he went to bed smelling like a goat with a buttermilk compresses.

16. You're not supposed to be stupid, and get carried away with goofy ideas, because somebody said... Read your Bible! He ate honeycomb! He ate fish! And no doubt, he ate a hunk of bread. Bro. Branham called it a fish sandwich; I thought that was putting it right down.

(43) And he took it, and (ate) before (him).

(44) And (then) he said, (The) words I (spoke) unto you, while I was with you, (they're) fulfilled...

And he said, "It's just too overcoming for you to see me come back like a human being. You thought I'd come back like an archangel with gossamer wings and flit around. With harps." Said, "Quite a shock, wasn't it? I'd come back, and sit down and put on the chow with you."

Well the Old Testament Bride came up right after Jesus and claimed their bodies, and walked about on the streets, as it says in Mt 27:51, or a couple verses in there, I've read it to you, already, they were walking around.

Again we have an idea, and this is not far-fetched, because the bodies are of the highest vibration and intensity in the sense of energy that we could ever come to, and we said Christ went through a wall, the doors being shut. I don't doubt that, but I find no Scripture where we're going to run around going through walls, the doors being shut. Now Bro. Branham did say we'll be able to travel with the speed of thought. I don't doubt that for one minute. But you know what? I don't know that we're simply going to be doing that. He himself mentioned he'd come and sit down and visit with us for a thousand years.

17. See all right. Death or the inception of mortality – not immortality – death or the inception – that's the birth – of mortality, as seen in Gen 3:19. And we look at it. Gen 3:19.

(19) ...for dust thou art, and unto dust thou (shalt) return.

Did not annul the truth of immortality, which is stated in verse 22.

(22) ...Behold, the man is become as one of us, to know good and evil: and now, lest he put forth his hand, and take also of the tree of life, (and become immortal.)

This inception or this plague of death caused an interruption in our lives. Now what was the interruption?

18. We go to Gen 2:5,6, and it says:

(5) And every plant of the field before it was in the earth, and every herb of the field before it grew: for the LORD had not caused it to rain upon the earth, and there was not a man to till the ground.

(6) But there went up a mist from the earth, and watered the whole face of the ground.

There was not a man to till the ground. There wasn't. But the first thing you know Adam and Eve are in the garden, and the Bible says this in verse 15.

- (15) And the LORD God took the man, and put him into the garden of Eden to dress it and to keep it.
- (16) And the LORD commanded the man, saying, Of every tree of the garden (you) may freely eat: (and so on and so forth.)

19. Now, let's go to Isaiah 65, and we shall see what we shall see concerning what I am talking about in the resurrection. And beginning at verse 17.

- (17) For, behold, I create new heavens and new earth: and the former shall not be remembered, nor come (to) mind.
- (18) But be ye glad and rejoice for ever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.
- (19) And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall no more (be) heard in her, nor the voice of crying.
- (20) There shall no more thence (be) an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; (a) sinner being an hundred years shall be accursed. (That I don't understand, but I leave it there.)
- (21) And they shall build houses, and inhabit; and they shall (build) vineyards, and (shall) eat the fruit (thereof).
- (22) They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree are the days of my people, and mine elect shall long enjoy the work of their hands.
- (23) They shall not labour in vain, nor bring forth for trouble; for they are the seed of the blessed of the LORD, and their offspring (shall be) with them.
- (24) And (it'll) come to pass, that before they call, I will answer; and while they are speaking, I will (yet) hear. (And:)
- (25) The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and (the) dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

Now that's exactly what is in the future, and it's nothing, but was in the beginning. Now there's a little different setting in there. Why? Because sin came in with its interruption, and death with its interruption, but now there isn't any more. And when there isn't any more, then the former premise, having passed away, these people are now exactly where God wants them.

20. Like Bro. Branham said in Satan's Eden on page 10, talking about God bringing His children into this world, he said, [Satan's Eden, 08/29/65]

[18] *Therefore, that was God's purpose to display His attributes in fellowship. (God wanted a family. And he says,) When I was in my father, I knew nothing about it. But when I became his son and was born of him, I was an attribute, a part of my father.*

[19] *And you're a part of your father. And as children of God, we are a part of God's attributes that were in Him, made flesh like He was made flesh, so we can have fellowship one with the other, as a family of God upon the earth. And that is God's purpose at the beginning. Yes, sir. That is what God wanted at the beginning. He had everything under control, and He turned man over into the garden of Eden on free moral agency, (that is a principle of choice,) and He said, "Son, it's yours." What a beautiful place.*

And that's exactly what you're going back to. Now the strangest thing is everybody on earth loves the idea, "Hey, wouldn't it be nice if we didn't get sick? Wouldn't it be nice to just have our children with us, and bring – you know do so and so – and no problems, none of this sin and disease and all these things that rack us and gives us emotional problems, physical problems." You know, that's what man would really like. But suddenly when he faces the resurrection, he said, "Hey, I don't think I like that." Isn't that strange? Now that is incomprehensible. Do you know what's wrong? Wrong teaching. Wrong teaching. A wrong understanding.

Now from what we see in these Scriptures, which we read in Genesis 2 and Isaiah 65, where man starts, interruption, first and second resurrection, going into the finality of God, and we see a people engaged in agronomy. We see them with his own in the Millennium, under his own vine, with his own fig tree. He is building houses, he is planting, they're eating, it's just a wonderful set up, no sickness amongst them, everything is just right.

21. So what we saw then in Genesis 2 here, and Isaiah 65, it makes it very clear why Paul spoke as he did in 1 Corinthians 15, and in there, there's about nineteen verses, if we read them. Now Paul says here,

[1 Corinthians 15:]

- (1) Moreover, brethren, I declare unto you the gospel which I preached unto you, (and) also ye (have) received, and wherein ye stand; (Now watch, the gospel that was preached, that you receive, and you stand in it.)
- (2) By which also ye are saved, (that's verse two,) if ye keep in memory what I preached unto you, unless ye believed in vain.

Now you notice in here, that when real sheep hear the voice, they don't go switching around. So if you're up and down in your thinking in this Message, there's something radically wrong, you'd better check and see if you're in the election.

- (3) For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures;
- (4) And that he was buried, and that he rose again the third day according to the scripture:
- (5) And was seen of Cephas, then of twelve:
- (6) After that, he was seen of above five hundred brethren at (one time); of whom the greater part remain unto this present (time), but some are fallen asleep. (They're dead. And:)
- (7) After that, he was seen of James; then of all the apostles.
- (8) And last of all he was seen of me also, as one born out of due time.

Paul did not see the physical Jesus, he saw Him in the Pillar of Fire. He saw that One that followed Israel as a Cloud and a Rock. He didn't see the physical body, but he saw the One that was in the physical body at the time these others saw him.

22. Now,

- (9) For I am the least of the apostles, (and I) am not meet to be called an apostle, because I persecuted the church of God.
- (10) But by the grace of God I am what I am: (as I'm a Christian now,) and his grace which bestowed upon me was not in vain; but I laboured more abundantly than (you) all: yet not I, but the grace of God which was with me.
- (11) Therefore whether it were I or they, so we preach, and so ye believed. (He said, "Whoever it was that taught you, you believe the truth of the resurrection, Christ rose.")
- (12) Now if Christ be preached that he rose from the dead, (and) how say some among you there is no resurrection of the dead?

Now he said, "This gospel that you say that you believed, that you received, that you stand for," now he said, "It's all about the resurrection!" That's what he's telling them. He said, "You guys are talking, talking, talking, talking about Christ. And you say you believe. Now," he said, "Hey, what's the matter with you?" He said, "You're not believing."

- (13) But if there be no resurrection of the dead, then Christ (is) not risen:
- (14) And if Christ be not risen, then our preaching (is) vain, and your faith is also vain.

23. Do you know there are millions of – I don't know millions, but there's many who do not believe in the resurrection? It's rampant in some Pentecostal circles. They simply discredit it as "Hooley, we're not going to be resurrected."

- (15) Yea, and we are found false witness of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be the dead rise not.
- (16) For if the dead rise not, then is not Christ raised:
- (17) And if Christ be not raised, your faith is vain; (and you) are in your sins.

Now it tells you right there, the shed blood doesn't mean anything to anybody, you can talk all you want, if you deny the resurrection. Because it says if you deny your own resurrection, you don't realize it, you're denying the resurrection of Jesus. Then where's your mediator? Where's your intercessor? You haven't got one! It's finished.

24. Now,

- (18) Then they also which are fallen asleep in Christ are perished.
- (19) If in this life only we have hope in Christ, we are of all men most miserable.

In other words, you have a religion entirely void. And those concepts that have made you walk a narrow line, where you've thought you were pleasing God and abstaining from certain areas; you might as well have busted loose and done it! So, what about it?

25. Now, what we see then in Genesis 2, Isaiah 65, it makes very clear why Paul spoke as he did in 1 Cor 15:1-9, in spite of what he declared in 2 Cor 5:1-5, and also 1 Cor 15:44. Now let's take a look at what he said in 2 Corinthians 5.

- (1) For we know that if our earthly house of this tabernacle were dissolved, we (already) have a building of God, an house not made with hands, eternal in the heavens.
- (2) For in this (present house of earthly clay, we're groaning), earnestly desiring to be clothed upon with our house which is from heaven: (Now the body is not from heaven, it's dirt. Not made out of heavenly particles. This is another kind of a house.)
- (3) If so that being clothed we (should) not be found naked.
- (4) For in this tabernacle (we) groan, being burdened: not that we would be unclothed, but clothed upon, that mortality might be swallowed up of life.

In other words you go on from here to another body, which is not an earthly body – now let me go to 1 Corinthians 15, and I'll tell you what it is. It's right over here in verse 44, it says there

is a natural body and there is a spiritual body. It tells you flat. Now it doesn't say resurrected body, it says there's a natural body, a spiritual body, and a resurrected body. So you can leave here and go over yonder in a house that is more appropriate and commensurate with the royalty of your soul which is of God.

Now you could say, "Well, I'll stop right there!" No. No.

Paul does not say, "I'm going to stop there." Paul said, "If that's as far as I get, and that's now beyond the hope of Christ merely in this life, I'm going beyond to a dimension I really know nothing of, but I was caught up into it, in the Spirit of God, and I saw it the same as John." But he said, "I'm not stopping there! Because I can't stop there!"

26. Now just a minute. How would you like to be in a body that you can see people the way they were when they were sixteen years of age to nineteen, and they stand there perfectly as though they got arms and legs and everything else. And they really do, because they're fashioned in a spirit body, but they're not eating and they're not drinking. And they're standing right there, and it could be in an eternal state, because what they have in the soul is eternal, being a part of God, could never die, couldn't even sin, trapped yes, but of its own volition didn't mess up. Now they're in this wonderful, beautiful place, and Paul said, "If I don't come back, I don't even want what I'm supposed to have." See? Now that sounds strange but true.

27. Now also notice we read in Eph 1:13-14, which is based on Eph 1:3-12, the whole family of God, the complete inheritance, the entire circle, takes the baptism with the Holy Ghost to make sure you will have a body, your same body, the particles of dust that you're in now, everything that seems so bad, like aching and paining, that's all going to come back in another state, completely recreated, not by now the soul, but by God Itself, for that soul, and that spirit body to slip into.

You say, "That sounds complicated." Who cares? I've got a very complicated car, but I can stand right here, and flip this little thing, and my trunk will open. I can hit this side and lock the doors. And I can hit this side twice and open all the doors. It's complicated, and I don't care two bits, I can do it. I'm born stupid but not thoroughly stupid. You know it's the truth. People just don't understand many times.

28. Let's go to Ephesians just for this little sake of it. Ephesians 1, and notice in here in verse 7;

- (7) In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

And notice verse 14;

- (14) Which is the earnest of our inheritance until the redemption of the purchased possession,

It speaks of blood in one place, and it speaks of the Spirit in the other place. Now if your soul's been thoroughly washed in the Blood of the Lamb, and you as a person entirely exonerated by coming to the Lord Jesus Christ in faith, the Holy Ghost coming upon you guarantees that you will come back in the resurrection.

Now someone might say, “I don’t know if I want to come back.”

See, this is what I’m trying to get across: how much do we really believe the Word of God and apply it? How much are we really relaxed?

29. Look what Job went through! He lost his possessions, he lost his family, his own wife criticized – I don’t blame her – she was critical. And he, sweet as any man could be, he could have said, “Shut-up woman, you’re just a fool.” He said, “Now, honey, you’re talking foolishly.” And him dying with boils! Oh for the nature of Job. He said, “Listen, I’m going to tell you something! I’m coming back! I’m going to stand right here with my Redeemer, and I’m going to be standing in the same flesh that’s covered with boils! And I don’t care how rotten it looks! This is exactly what’s crying in me to come back.”

And you know something? This Laodicean age does not voice the same definitive faith as it should. That’s why I preach the way I preach; I hope it will get a hold of me, and get me out – and just begin to smarten me up.

So we notice sins of the doer washed by blood. Those who sin. The body redeemed or sealed, claimed by God, the vessel full of the Holy Ghost.

30. All right, let us notice clearly how closely man works with material nature, because of his own physical destiny. Over here again in Gen 2:5, it says:

(5) ...there (wasn’t) a man to till the ground.

So that was the plan of God, that the ground be tilled.

But notice the same thing in Gen 3:17-19. Unto Adam He said, “Because you listened to your wife, the ground is cursed, absolutely, in sorrow you’re going to eat of it all the days of your life. You’re going to hoe it, you’re going to till it, and instead of the good things coming up, there’s going to be a lot of thistles and briars and everything else come up.” And He said, “Your destiny, which was to do this in perfect peace and in harmony with nature, you will still do it, but in disharmony. You are going to be doing it.” When man became a part of creation and the ruler of it, he was, yet he must work according to Almighty God; he was put in that garden to tend it and to prune it.

Now this is why for six thousand years man has tried, has been trying to overcome nature. All around us the people are testifying to the witness of the Resurrection. They have been trying for six thousand years to break nature down and to overcome it! They send up airplanes in the eye of the hurricane, but all it does is tell the people where it’s going and how hard it might strike.

31. It’s just like Mark Twain says, “Everybody talks about the weather, but nobody does anything about it.” Because nobody can.

Do you see what I’m trying to show you? Man in spite of his unbelief in the Resurrection, because he is a part of nature, he is all the time trying to overcome that nature! Right? He makes plastics, he makes everything, he’s a genius. He’s trying to rule it. And the more he tries to rule it, the more it rules him.

Oh they said years ago, "I'll tell you what the trouble is, you've got to get those smokestacks five hundred feet up in the air, and then when it belches out all that stuff up there, it will go shooming around and there'll be no stench down here and we'll breathe good!" And God fooled them, and it all came back in acid rain! Every time you make a move as a human being to think you're cooperating with nature, you're entirely wrong.

32. But notice now the ecologists, and most of those who are very queer ducks. And the funny thing is the Christians, who should have been really ecologists, like this fellow Watts, the Pentecostal boy; he did his best to curse the ecology! Your rainforests are almost gone, everything's in total disarray. Man trying.

Now these ecologists, they are a little minority, and they say, "Hey, hold it! We don't want this earth to be destroyed! Let's do something about it! Let's bring it back!"

You know the strangest thing is? That's the Voice of God in a minority of people who don't even know Him! But they recognize their part of nature, there's a destiny there! When this world goes, man is gone; you can say what you want. And my Bible distinctly declares it; God is going to destroy those who destroy the earth. That's exactly 'THUS SAITH THE LORD'. Where should the Christian be then in this? Makes you think doesn't it. He does his best with the rest to destroy the earth, goes along and eats too much and everything else. Isn't sensible.

Now listen, man has tried to govern nature, he can't do it. But deep calleth unto Deep, and God made a way for man to control nature, to get it back in his hands, to become the governor and the ruler of it.

33. Now watch what happens in Galatians 3. We read it on Good Friday. Verse 13,

- (13) Christ hath redeemed us from the curse of the law, being made a curse for us: for (it's) written, Cursed is every one that hangeth on a tree:

I talked about that, showed you. Back there when a man killed or did a sin worthy to death, they would stone him, or maybe stab him with a spear or something, then they'd hang him up! Then you'd have to bury him before nightfall! That would make this curse that that person was bringing upon the earth to cease! And that's what happened to Jesus! He was hanged upon a tree! In order that he take upon himself the curse that was falling upon the earth! Yeah. So that if he hadn't done that, God would have had to dissolve this earth, not in order to recreate it, but as an act of judgment! It would have gone out of existence. [End of side one.] Why? Because it speaks of the inheritance of the land and our bodies are a part of the land! Don't ever think you're anything but dirt, because you are dirt. But on top don't ever think you're not a son of God when you are! See, that's the trouble, we can't seem to bring them together! But we better begin learning, brother/sister, because this is part of the Seven Seals. I'm not lying to you; I'm telling you the truth.

34. Now the cruel death and burial of Christ was a price to be paid for the redemption of the earth. The curse not only removed, but earth restored and we a part of it.

Now notice how the kinsman redeemer in the Book of Ruth paid a price for her land! He never paid a price for her! He had to shell out the money, the mortgage that was owing on her land! She said, "That's my land!"

Now he said, "I'm a near kinsman, and I've got a right to that land if I pay for it!"

And she said, "Yes, that's right, but you get me with it!"

Well don't you see what I'm talking about? Christ redeemed the dirt, the earth; we're a part of it. And He gets us with it. And the blood cleanse the soul!

35. Now do you see why there's a resurrection? You feeling better already? Makes me feel real good to see the Word of God laid out, because this is the hour we have to notice it, Christ paid the price of Philippians. Look it, in Phil 2:5-8.

- (5) Let this mind be in you, which was also in Christ Jesus:
- (6) Who, being in the form of God, thought it not (a prize to be grasped and retained) to be equal with God:

He knowing! Bro. Branham said, be in a theophonic form, he was glad to listen to the Father's will! Praying in the garden, "Lord restore the glory I had with You. I'll take the cup of suffering, I'll go through this!" We didn't have that privilege, but it said, "Let this mind be in you now as sons of God." I'm glad He sent me this way! I'm glad I'm a part of that earth, even though I did fall. Be identified with Christ. What happened?

- (7) (He) made himself of no reputation, (what reputation we got?) took upon him the form of a servant, was made in the likeness of men:
- (8) ...being found in fashion as a man, humbled himself, became obedient unto death, even (to) the death of the cross.

See? That's exactly what happened. And notice the exact words of Peter concerning this in the Book of Acts. It's always good to find out what the saints of God had said about these things, illuminated by the Holy Ghost.

36. Acts 10:38-40.

- (38) How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with him.
- (39) And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree:
- (40) Him God raised up the third day, and shewed him openly;
- (41) Not to all the people, but unto witnesses chosen before God, even to us, who did eat and drink with him after he rose from the dead.

There you are. Paul – what happened? Peter preaches it the same as Paul did. Here was the great spectacle ashamed before the people, naked and alone, hanging on a tree. And then put in a grave to redeem the land! He had to be buried in the ground. Then Christians say, “Well I’m going to get cremated. My ashes scattered.” Only the heathen ever cremated, and only a Christian was only cremated when the heathen did it to him; you can’t find it in Scripture. He was put into the grave to redeem the land and remove the curse entirely, and that’s exactly true.

37. Now see what it says over here again in Jn 19:31, which is what we read the other night on the crucifixion.

(31) (And) therefore, because it was the preparation, that the bodies should not remain upon the cross the sabbath day, (for (the) sabbath was an high day,) (they) besought Pilate... (and so on, to take his body.)

You know something? Those Jews had forgotten the very Word of Moses said, “Anybody hanged on a tree has got to be put in a grave.” But you know what? They didn’t understand the revelation, because as I said in Deuteronomy, they killed the man, then they hanged him. They didn’t kill Jesus, then hang him up, but nonetheless he fulfilled the Scripture. They didn’t know it. They would have let him stand there all night long, they wouldn’t have cared, but God had it prepared, because it was a Sabbath. And they said, “Now look, we got to take that down off the cross.”

38. All right, we should notice something here from having read Dt 21:23, which we did read, about the man hanged upon a tree, it was once that the person was buried, the curse was annulled. Nothing was said about the person rising again. Nothing was said about the person rising in Deuteronomy. It just said the curse was gone. But you notice, this man died because of his sin, and the curse on the earth was abrogated.

Okay, you’re looking at a case of Adam. Adam sinned. He had to die within the day, one thousand years, and he did die. And he went to the grave.

39. Let’s take a look at this in 1 Corinthians 15. And in verse 22,

(22) For as in Adam all die, even so in Christ all (are) made alive.

Now in Gen 3:17-19, again it tells you, “From dust you came, and to dust you’re going to return.” But Christ abrogated, he annulled it.

Certainly. Christ was a type of Adam, he was buried, and he took the curse from the earth, and now the curse can be renewed by the power of God. What man did was not perpetuated. What that man did there back when he died there, they strung him up on a tree, on a cross, whatever it was they strung him on, they put him up there. It was not perpetuated. Its action ceased to bring forth reactions upon other, he paid his own price, and hanging up stayed the ground a further curse upon it.

What are we talking about? We're talking about the very fact that Christ having died, and is now the mediator and intercessor, and now power given unto Him, He's going to redeem the earth, and bring it back, and there'll be no further curse; that's exactly what the Bible tells us.

40. Look at Rom [3:] 24-25, to get a better understanding.

- (24) Being justified freely by grace through the redemption that is in Christ:
- (25) Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God;
- (26) To declare, I say, at this time his righteousness: that he might be just, and the justifier of (them) which believe in (him).

41. So we're looking at a human being that is completely restored, we are looking at a universe that's completely restored. To see that, look at the Book of Joel 2, beginning at 21.

- (21) Fear not, O land; be glad and rejoice: for the LORD will do great things.
- (22) Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring, for the tree beareth her fruit, (and) the fig tree and the vine do yield their strength.
- (23) Be glad then, ye children of Zion...

It tells you right here in the resurrection all of the earth is going to be completely recreated. And we're a portion of that earth.

42. Let's go to the Book of Hosea. You got to turn back, that's before Joel. The 2nd chapter, starting at verse 16:

- (16) And it shall be at that day, saith the LORD, that thou shalt call me Ishi; and (you'll no more call me) Baali. (In other words, "You'll call Me Husband, and you won't call Me just Lord.")
- (17) For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name.
- (18) And in that day (I'll) make a covenant for them with the beasts of the field, the fowls of the heaven, and with the creeping things of the ground: I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely.
- (19) And I will betroth thee unto me for ever; yea, I will betroth thee unto me in righteousness, and in judgment, and in lovingkindness, and in mercies.

- (20) I will even betroth thee unto me in faithfulness: and thou shalt know the LORD.
- (21) (It'll) come to pass in that day, I will hear, saith the LORD, I will hear the heavens, and they shall hear the earth;
- (22) And the earth shall hear the corn, and the wine, and the oil; and they shall hear Jezreel.

That's Him that soweth, that's God. In other words, there's going to be a complete resowing again. That's exactly why we are resown in a new and glorified and wonderful body.

43. Over here again in Isaiah 65, and looking at verse 17.

- (17) For, behold, I create new heavens and a new earth: (for) the former (things) shall not be remembered, nor come into mind. (We read that, that's a whole portion of Scripture.)

44. Now along with that we're going to go again to 1 Corinthians 15, because this is on the resurrection. And in verse 42, notice it says here:

- (42) ...It is sown in corruption; it is raised in incorruption:

All right, in Acts 2, beginning at verse 25,

- (25) For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved:
- (26) Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope:

Notice that. "I can go to my grave peacefully." Of course this is said of Christ, but it can be said of you and me too, in the sense of taking from it.

- (27) Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.
- (28) Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.
- (29) Men and brethren, let me freely speak unto you of the patriarch David, he is both dead and buried, his sepulchre is (right here today).
- (30) (But) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne;

- (31) He seeing this before spake of the resurrection of Christ, that his soul was not left in hell, neither (did) his flesh see corruption.
- (32) This Jesus hath God raised, whereof (we're) all witnesses.
- (33) Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. (In other words the guarantee of immortality has come back by the baptism with the Holy Ghost.)

45. Over here in Rom 6:9,10.

- (9) Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him.
- (10) For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Tells you right there, what our... we're identified. Completely identified with Him, all the way through, there is no other identification.

46. Take that again to 1 Corinthians 15, and looking at verse 51,

- (51) Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, (There you are. Resurrection.)
- (52) In a moment, in the twinkling of an eye, at the last trump: (that's the last Message) for the trumpet shall sound, (there will be a last Message,) and the dead shall be raised incorruptible, and we shall be changed.
- (53) For this corruptib(ility that the living are now bearing) must put (upon incorruptibility), and this mortal(ity that the living are now bearing, will) put on immortality.
- (54) So when this corruptib(ility) shall have put on incorrupti(bility), and this mortal(ity) shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed...

It's not destroyed, that's in the Lake of Fire. It's swallowed up, it's stopped, it's hindered for that little tiny period. Then it comes back with a vengeance during the great tribulation when nobody will be standing upon earth. When the Bride comes back it will be all cleaned off with fire. Absolutely. So:

- (55) O death, where is (your) sting? O (death), where is (your) victory? (He said, "It's all been gone.")

47. Now this is in spite of Heb 9:27: "It's appointed unto man once to die and after that the judgment." Why? Because Christ comes down in 2 Th 1:10, as the Judge! And there's the picture

right there, if you believe it or not that's up to you. Comes down to indict the world! And pass righteous judgment upon a Bride, that says, "You are under the blood; you are free." There's a separation. You can't – look it, I'll read it to you, man alive, there's no reason that anybody has to doubt the truth. If you believe the Word of God, it says right here. It says,

- (7) And you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty (messengers, his) angels,
- (8) In flaming fire taking vengeance on them that know not God, and obey not the gospel of (the) Lord Jesus Christ:
- (9) Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;
- (10) When he shall (have) come to be glorified in his saints, and be admired in all them that believe (because our testimony among you was believed) in that day.

Tells you right there, there's some clue in the Bible concerning the Apostle Paul, the Word that he spoke, it becomes real and alive at this time that makes the people, separates the people. One group is separated unto eternal life, which they receive immortality, the other group will have to go to death as it says in the Word of Almighty God.

48. Now the point I'm setting forth here is again that which refers to the body. We are a flesh people. There is nothing beyond that. Nothing beyond that whatsoever. So let's take a look at it. Again we go to Lk 24:39.

- (39) Behold my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye see me have.

That's the ultimate. You want to prove it? Let's go and take a look at it. Philippians 3:

- (21) Who shall change our vile body, that it (might) be fashioned like unto his glorious body, (or the body of his glory,) according to the working whereby he is able even to subdue all things unto himself.

49. Now what's God do – what did He do when He came down? He put the church in order and He subdued it. The word 'subdue' means 'to put in order'. It's the same word 'kelusma'. Comes from the same root: "When the Lord Himself shall descend from heaven with a Shout." The Kelusma. The Lord shall descend and put His Bride, His church in order. He's going to subdue it. And the subjection is not as a tyrant forcing things; it is One Who is putting things in a due order. In other words, it is a restoration. Elijah shall restore all things. You are looking today at a restoration, and out of that restoration there is going to come a body of glory like unto Jesus Christ.

50. Now do you understand what I'm saying? Look it. When you're dead and gone you could walk up to God if you could, which you can't, and you could say, "Now look here Jehovah, I want my body." And He'd say, "You'll get it when I create it anew out of the dust." In other words I'm trying to show you something. You couldn't get that body if you tried. You are

completely subject to whether God will give it to you or not. Do you understand what I'm saying? Now the same thing with you and me standing here.

Now what is it going to come out of? At the time when God starts subduing, the subjection starts with that Word. The control, the restoration. In other words, God is beginning to take control again, and in taking control, He's got to take control of His Own! Do you understand what I'm saying? This Message does it. As Bro. Branham said, "*Nothing outside of this Message will come to life.*" But you'd better know what the Message is. The Message is the Message of His Presence.

51. The next thing is now that He's here, what is He doing? That's what you're looking at. Well He's bringing a church into divine order. In other words, once more you are stuck. You cannot do it. But what He is doing will do it! You see why I preach nothing but Word here, and preach the mechanics? Oh I know it's not easy – it's easy for me, I love it. Some of the things are very hard to take, because we just don't want to say, "Well God, this is what You really say and what You really mean."

I like how Bro. Branham put it. He said, "*God just meant what He said and said what He meant.*" And he said, "*That's the simplicity that fools everybody.*"

So He said, "Handle Me and see, here I am."

"Oh," they said, "we thought that would be different."

"What do you mean?"

"Well You could have at least come with – well let's put it very honestly. Didn't Elijah get taken away in a chariot of fire?"

"Well yes."

"Well couldn't You have at least done that much?"

"No." He said, "Tell you the truth, no." How simple! He said, "What gives with you guys? Come on, grab Me. Put your fingers in the holes; go ahead. No problem. Give Me something to eat."

Now it's said about us that all we do is eat. Looks like we're going to continue. Little different diet maybe, I'm not even going to worry about the diet. Used to have it all figured out, "Well I'd eat this kind of fruit, and that kind of fruit and this thing." Hey, listen; I may eat a fish sandwich. I'm not against – not that you're going to worry about cholesterol or anything else, have to get your cholesterol down, any problem at all. No.

Now the resurrection body is the ultimate, and the tilling of the soil and enjoying its fruit is a part of the great cosmos of God, and it's what we are looking forward to, whether we know it or not.

52. Again we find in Gen 2:5 there was not a man to till the soil, so God says, "I'm going to put a man in there, and he's going to till the soil. He's coming out the soil, he's a part of this cosmos of

Mine, and he's going to fit right in, he's got a job to do, and he's going to do it, and he's going to love doing it, because I'm putting him in perfect control."

53. In Isaiah 2, and we read a couple verses, starting at 1.

- (1) The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.
- (2) (It will) come to pass in the last days, that the mountain of the LORD'S house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations flow unto it.

Now that's we're looking at the New Jerusalem, which is going to be the place of authority like Eden was.

- (3) And many people shall go and say, Come, let us go to the mountain of the LORD (and) to the house of the God of Jacob; and he will teach us his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the LORD from Jerusalem.
- (4) And (he'll) judge among the nations, shall rebuke many people: (they'll) beat their swords into plowshares...

Well who in the world wants a plowshare? I'm going to sit under the tree, and I'm a little lazy, I won't even wiggle it, I'll say, "Food, drop off in my mouth." [Bro. Vayle makes noises.] That's the most I'll exert in my effort. Plowshares? Someone's going to plow.

- (4) ...and spears into pruninghooks: (Someone's going to prune.)
- (5) O house of Jacob, come ye, and let us walk in the light of the LORD.

The light of the Lord will put us back to being a people of the soil. Of which we are a part. And if God's integrity, His omniscience and His omnipotence could do it, this was the best that He could figure, then this is the best.

54. See man looks out here and he figures, "Well hey, I could make a nicer lily, I could make a nicer plant, I could make a better piece of wood, I can do this, I can do that, and I can do this and I can do that." And he does it, and he messes everything up. And he gets a hybrid piece of material out here, a flower, and every bug and every disease jumps on top and chomps on it, and you spray it and you end up with pesticide in your body and you're dying! It ain't worth it. It ain't worth it.

A lot of folk go to see Dr. Woodson, he's the fellow that does the chiropractics, the bone-cruncher over here in Urbana. He told me somebody gave his wife a flower, a rose, and that rose never has any bugs on it, it never gets any disease, and it blooms continuously. It doesn't get frostbit all to pieces – you should see my roses. I had two hundred bushes one time. They called it the showplace in Degraff – it was too. You see I fill the pots here with my flowers, and that's ...?...since I was sick. I've got more pesticides in me, and Bill Graham's the same way, he's full

of pesticides, and Greg got full of pesticides. One of these days, if the Lord doesn't come, they're going to die from their pesticides and things. You know why? They messed with nature. I think that's one reason we want to get away from nature, as it were. What we need is to get back with nature with God. Because that is the ultimate. See?

55. Oh let's go the Book of Ezekiel. We didn't go to that yet. Ezekiel 34, there's something in there I want to read, according to my notes. It says here in verse 22,

- (22) Therefore will I save my flock, and they shall no more be a prey; and I will judge between cattle and cattle.
- (23) And I will set up one shepherd over them, and he shall feed them, even my servant David; he shall feed them, and he shall be their shepherd.
- (24) And I the LORD will be their God, (ha-hah. That's the Father and Son, eh?) and my servant David a prince among them; I the LORD have spoken it.
- (25) And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell safely in the wilderness, and sleep in the woods.
- (26) And I will make them... places round about my hill a blessing; and I will cause the shower to come down in his season; (and) there shall be showers of blessing.

Oh my, not floods and all this stuff. And you know why there are floods? Because man messed with nature. Why is Florida a mess? Because your engineers! What engineers? Army engineers! Oh they're really going to save America, our army is.

56. You know I was just thinking this morning, and I don't want to repent and change my ideology, but I got to thinking of old FDR. And I used to admire him alongside of Churchill, until I got to realizing what FDR really did. But this morning – it's strange if you think these goofy thoughts, but maybe it's not so goofy. I'm lying there thinking this morning, doing my exercise, and what have you, and I think of FDR, and I say hey, he was really a queer cracked up guy, but you know he had a heart for the common man and really tried to help him? Now you look at all the presidents since him. What did they really do? Well they took what FDR tried to do, I know, and they made it worth nothing but a pork barrel thing. Until today there's billions of dollars foisted upon everyone of us, so some senator down there in Mississippi can get a pork barrel for a few of his constituents. Isn't that funny, you see? People – here, look at what we're reading here. Blessings. The people, the common people. God loves the common people; He wants to do something for them. As a father loves his children, his plans, his ambitions, everything for them. He's for His people, showers of blessing.

- (27) And the tree shall yield her fruit, and the earth... her increase, and they shall be safe in (the) land, and (they) shall know that I am the LORD...

57. You know, listen. What happened in the Great Depression? There's some of you here know about it. They burnt cotton. Right. They burned wheat. That's why you got communism. ?Feds? flunked the test. I don't care where you go, every record shows that man wants a resurrection, whether he believes in it or not! He can't help himself. Well once in a while someone gets real patriotic and real nice, and says, "Well you know, I never had it too well, so I want it nice for my kids."

Now listen fellow, let's get right down to the nitty-gritty, you'd like it nice for yourself too. In other words, you want a system that's changed. Here's the only way to get the system changed. As Bro. Branham said, "*Let's pose the question: will there ever be peace on the earth?*" He said, "*Nay! Not until the Son of Peace comes! With healing in His wings.*" And He's already manifested Himself.

58. The increase. Population explosion. People like ?**Mugrinch?** and he's a nice guy, become a Christian. He says there is no truth to the population explosion being a real problem. And I know that if you take facts and figures, you could come up with an answer, if we all shared the food alike, there'd be no problem. But my Bible says when Eve messed up with the serpent, multiplied conception came on the scene, and it is a problem. At least on the grounds that the wrong people are controlling the earth. With their pesticides and plastics. Even your plastic card is making you bankrupt. Plastic money.

- (27) ...and the earth shall yield her increase, and they shall be safe in (the) land, (they'll) know that I am the LORD, (and) when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.
- (28) And (you) shall no more be a prey to the heathen, neither the beast of the land devour them; but (they'll) dwell safely, and none shall make them afraid.
- (29) And I will raise them (up) a plant of renown, and they shall no more (be) consumed with hunger in the land, neither bear the shame of the heathen any more.
- (30) Thus shall they know that I (am) the LORD their God (I) am with them, and that, even the house of Israel, are my people, saith the Lord.
- (31) ...ye (are) my flock, the flock of my pasture, are men, and I am your God, saith the Lord.

God said, "Listen, I'm bringing a time upon the earth when there's harmony in every speck of dust and every ray of light and every beam in the land because I am coming back in control." That my brother/sister is the resurrection.

59. Good Friday was last Friday. We commemorated the price for our offences, the awful price of suffering and hanging on a tree. And buried as though good riddance of bad rubbish. He wasn't nice to look at. What he said wasn't nice. We prefer the kind old priest, with their nice

gentle ways, instead of his scourging ways. It was a cruel death, as Bro. Branham said, the cruelest of all, and you heard what was read by Dr. Dobson and showed you the truth. But today, we don't celebrate his death; we celebrate his resurrection, the promise and hope that we too will rise with him in immortal bodies in a paradise of God.

You know what? Because we are nearing the end time, and pressure and darkness is so great, and the light that came from heaven, though like a laser, a single solitary strand or beam of light that does not flare out like the sun, but zeroes in, it is that's that light you walk in. And it is so difficult to let the laser light of God circumcise our minds to begin to see that all this darkness out there doesn't need to overwhelm us. And we don't need to give into it. We don't need to think like it. But this morning we can zero in on the truth of the resurrection, and let me tell you this morning, you're about two hundred people; let me tell you two hundred. You and I had better do it. It's up to us to do it.

You can't just say, "Now Lord God, look, give me some special revelation." It's already been given.

60. The prophet who brought it vindicated categorically said, *"I have one fear, the very fear that Jesus said, when the good seed was sown, the tares, the briars, the thorns began to rise up and to just crush them out by taking over."* He said, *"So I am fearful the people who call themselves people of this Message will allow the cares of this life to take over."*

In other words, the things out here that are so enticing, to get entirely wrapped up in it. And when you do, it's significant of the fact that the revelation is missing. Because the material disposition always indicates the true spiritual! Read your parables, read your gospels, you can't get away from it. It's time to realize paradise is at hand and immortality with it. It's time to claim our own inheritance. That's right, to claim our own inheritance for Jehovah has already come to claim a Bride, for the Lord Himself descended with the Shout. Absolutely true.

61. Therefore I say it's time for us to claim our bodies for the resurrection. The Son of Righteousness has risen with healing in His wings, that's Malachi 4. It is time now for Rom 8:15-39, and that tells you suffering humanity with suffering nature are coming together in one last time, and at this time we know the predestinating power of Almighty God, and Paul ends by saying, "Nothing shall separate me from it!" Nothing. Couldn't say that before. You know why? Because death could. Death could. But not now.

62. As I said years ago, I do not have a promise to die, though I'm happy to die. Hey, I got to die anyway. I've committed myself, as far as I know how to commit, I've opened my mouth as wide as I can, I've preached as loud as I can, and as hard as I can, everything I can, that I believe the prophet said. And if this isn't it, what am I going to do? So if I die, I'm still coming back. Whatever I got, I go to the ground with it, I'll come out of the ground with it. But you know I don't have a promise to die. And that's bad. Because I could go and have some – you know – the best of two worlds. It would be interesting, very interesting to go over there and see. But I don't have that promise. But I don't say I won't die, because I could die.

But the promise today is to live! And every Easter is that much closer, the quickening power of God. Malachi 4 has been fulfilled, it's all been fulfilled. And as spring is a significant sign of the resurrection, so one spring morning, because it was a spring morning that Jesus Christ came

forth, one morning Bro. Branham will also come forth, because the last are first and the first are last. So the last one down is the first one up. So he will come forth to join with the Seventh Church Age Bride. Wesley will come forth with the Sixth. Luther with the Fifth, and so on, till you get down to the apostle Paul. And when they come out of the ground, apostle Paul will take his first group up with Christ to be presented, and so we'll be the last to go, and not too many will go, changed in their bodies, but some will. We shall all be changed.

63. This is what Job wanted. This is all that Job wanted. And when I use that term 'all' I use it a little bit sardonically in the sense that if this is all you want, you are asking for everything. Let me come back as a resurrected man. That's all. You could hire me, if you could, but you can't. I could actually destroy every mechanism on every bomb, I could turn every dictator and every crooked politician into two ounces of jelly by scaring him plumb out of his wits; there's nothing I couldn't do. If I could just come back as an immortal man. But there's a catch to it. When you come back, you're completely changed in your physical nature, so you wouldn't want to do anything other than the will of Almighty God, and you wouldn't be outside any thought, any precept, any desire except of God, and you wouldn't do anything but of God. But I'm trying to show you the actual truth, when we come back we've got it all. And far beyond the imagination.

64. Yes, it's Easter today, its resurrection. And I hope you have caught what I'm trying to impart to you, I've taken a lot of words, and taken a lot of time, I've taken a lot of sermons on the same thing, this is what spirituality, this is what God is all about, to bring a people back immortal on an immortalized earth. And only then you'll be satisfied. Listen, let's face it. Not until that time, and only at that time will you be satisfied when you awake in His Presence and in His likeness.

Now does that satisfy you? Say, "Well it means Bro. Vayle then that I've got little funny feelings." Hey, you're not going to get over your funny feelings. Long as you're here, you'll be tested. But listen, the morning's breaking, and by the grace of God, day by day, minute by minute, we're being stabilized in the truth. He didn't come, ...?... pictures illustrated, scientific pictures, you can't deny them. Proved the Presence of Almighty God Who descended with the Message to put the church in order, to get us ready, so they could come out of the ground and we can be changed and all go to the Marriage Supper of the Lamb. Let's rise at this time.

Heavenly Father, we want to just thank You again for Your kindness, Your love which You bestowed upon us, Your grace and Your mercy, O God, that You show us day by day, and show us this morning. And I pray Lord, I really sincerely do in the simplicity of this message, and I hope it was simple, Lord, going from Scripture to Scripture, and just showing the one thing that this is the ultimate, this is that theme, be sure we're in the first resurrection and that is it. Though You lose none, and You will lose none, and there is a second resurrection where the foolish virgin comes up, and that's true, You'll lose none of them either. But Lord, what a blessed thing is for people to know at this end time, that there is that great gathering of the elect, the true Bride of the Lord Jesus Christ, and the greatness of it is the resurrection, and from that point on. Yes it's even from this point on, the actual fact of the matter is, for time and eternity have blended, and You're risen with healing in Your wings, putting Your church in order. From this moment on Lord, it is a sure and certain process to the ultimate, the ultimate of God.

Lord I just pray one little prayer this morning, that You'll help us to take the simplicity of it all into our minds, deep into our souls, so that we can stand with Job, when the earthquake, the

hurricane, the fire begins to rend and tear, we'll hear the still small Voice and stand with the still small Voice, yes, I know that my Redeemer liveth; I know He lives. And I know actually He's come down already here in the form of the Holy Ghost in a Pillar of Fire, and I'll go back with Him to descend again upon this very earth in the glorified form, the same as He, to be in that Millennium, until the time of the New Jerusalem, when all things are completely enveloped in God, and the whole texture and fabric of what You wanted for us O Lord is in full manifestation.

Lord, as Bro. Branham used to pray so many times, let there not be one feeble one amongst us. May the sick be healed, Lord. May the sinner be roundly converted this morning to Thee, O Christ, if there's anything in the heart, to lay it all on the altar, and say, "Lord I am trusting You, no longer trusting myself, because it's not what I've done, what anybody else has done, or whatever I will do or anybody else will ever do Lord, it's what You've done, and what You are going to do, and I'm putting my faith in that." That's the way we stand this morning, wouldn't want ...?... any other way Lord.

Now unto the King eternal, immortal, invisible, the only wise God, be all power and honor and glory through Jesus Christ our Savior. Amen.

'Take the Name of Jesus with you.'